

The answer is:

- (1) In order to cultivate the clairvoyance of magical emanation practitioners focus on their body being light (i.e. not heavy) and supple.
 - (2) In order to cultivate the clairvoyance of the celestial ear, practitioners focus on sound pervading all directions.
 - (3) In order to cultivate the clairvoyance of knowing others' minds, practitioners focus on the fact that just as in dependence on one's own physical demeanour one can know one's own immediately preceding different kinds of mind, likewise in dependence on others' physical demeanour one can know others' immediately preceding different kinds of mind.
 - (4) In order to cultivate the clairvoyance of recalling former lives, practitioners first apprehend the characteristics of the moment after their (coarse) mental consciousness stopped. Then they mentally contemplate the reverse process of consciousness entering a new body.
 - (5) In order to cultivate the clairvoyance of the celestial eye, practitioners focus on appearances pervading all directions.
 - (6) In order to cultivate the clairvoyance of the removal of defilements, practitioners focus on all phenomena lacking a true self.
- Some scholars assert that the clairvoyance of the celestial ear and the clairvoyance of the celestial eye are sense consciousnesses.

However, according to our own system that is not correct because Gyaltsab je says in his ***Ornament of the Essence*** that all six clairvoyances are mental consciousnesses. They are mental consciousnesses because they arose from their *uncommon* empowering condition, an actual concentration.

3. The difference (between the celestial sublime eye and the clairvoyance of the celestial eye)

If someone asks, is there a difference between the celestial sublime eye and the clairvoyance of the celestial eye?

The answer is: there is a difference because the celestial sublime eye arose in this lifetime as the result of a fruitional cause, which is contaminated virtuous karma. That karma was accumulated in the previous life by meditating on a concentration. The clairvoyance of the celestial eye, on the other hand, is not the result of karma that was accumulated by meditating on a concentration in the previous life but it arose as the result of meditating on a concentration in this life.

Arya Vimuktisena says in his ***Illumination of [the Perfection of Wisdom Sutra in] Twenty Thousand [Verses]***:

The difference between these two eyes is: The celestial sublime eye that pertains to the five sublime eyes arose as the result of a fruition whereas the [clairvoyance of the celestial eye] that pertains to the clairvoyances arose from the manifest compositional action of [cultivating] a concentration [in this life].

Furthermore, Haribhadra says in his ***Clarifying the Meaning***:

...celestial [sublime eyes], which arose from fruition...

and:

...the celestial eye that arose from manifest compositional action...

4. The functions of the six clairvoyances

- (1) The function of the clairvoyance of magical emanation is to generate faith in the continuum of disciples who do not have faith.
- (2) The function of the clairvoyance of the celestial ear is to know whether others engage in virtuous or non-virtuous actions and to exhort them to engage in virtuous actions.
- (3) The function of the clairvoyance of knowing others' minds is to shape others into vessels of the Dharma through knowing their mental continua.
- (4) The function of the clairvoyance of recalling former lives is to shape others into vessels of the Dharma by way of eradicating their excessive arrogance.

- (5) The function of the clairvoyance of the celestial eye is to be loved by Arya beings.
- (6) The function of the clairvoyance of the removal of defilements is to become the subject of prophecies by the Buddhas (who make prophecies regarding the time, place etc. of one's enlightenment)

5. The demarcation of the six clairvoyances

The first five clairvoyances (the clairvoyance of magical emanation, the clairvoyance of the celestial ear, the clairvoyance of knowing others' minds, the clairvoyance of recalling former lives, and the clairvoyance of the celestial eye) arise in the continua of those who have not entered a path but who have attained an actual concentration.

The clairvoyance of the removal of defilements arises only in the continua of those who have attained an actual concentration and who have abandoned the objects of abandonment of the path of seeing.

6. The purpose of the six clairvoyances

The purpose or benefit of the six clairvoyances is explained in Arya Vimuktisena's *Illumination of [the Perfection of Wisdom Sutra in] Twenty Thousand [Verses]*:

With regard to the benefits of the clairvoyances, one is able to fully establish all sentient beings in the ultimate equality of all phenomena, one is loved by all Arya beings, one encounters pleasant objects, Bodhisattvas [who possess the clairvoyances] become the objects of veneration of the celestial beings, and [like the following prophecy by the Buddha which says]: "Ananda, three hundred bikkhus...many are prophesied as a Buddha and...", [they become the subject of prophecies by the Buddhas].

This completes the presentation of the six clairvoyances according to Panchen Sonam Drakpa's *General Meaning*.

Next follows the presentation of the six clairvoyances according to Panchen Sonam Drakpa's *Decisive Analysis*.

The root text (Maitreya's *Ornament*) presents the six clairvoyances with the following words:

*...clairvoyance's
Six qualities...*

The *Commentary (Clarifying the Meaning)* by Haribhadra says:

The clairvoyance of (1) magical emanation, (2) of the celestial ear, (3) of knowing others' minds...

This section has two outlines:

- i. Syllogism
- ii. Dialectical analysis

i. Syllogism

The subject, the passage from the sutra that reads: "A great Bodhisattva who practices the Perfection of Wisdom [Sutras] will attain the perfection of the clairvoyances because he experiences many types of magical emanations..." gives instructions on the six clairvoyances because it is a sutric passage that teaches how conventionally the six clairvoyances arise in the mental continuum and that ultimately they are non-existent.

ii. Dialectical analysis

- Regarding the definition of the clairvoyance of magical emanation, someone says:
"The definition of the clairvoyance of magical emanation is: An awareness that, in dependence on an actual concentration, manifests various emanations."

This definition is not correct because conceptual consciousnesses and sense consciousnesses accord with the definition but they are not clairvoyances of magical emanation. They are not clairvoyances of magical emanation because whatever is any of the six clairvoyances is necessarily a mental direct perceiver.

